

Seven Expressions of Wholeness

Paul Hague

February 2011

Attached are seven one-sheet essays on Wholeness written between 6th and 19th February 2011. What triggered their writing was that I was becoming so embroiled with the technical details of my magnum opus on *Wholeness* that I was losing touch with what I really wanted to say from the Cosmic, Divine Essence of my Being. I couldn't see the forest for the trees, so to speak.

The essays were not written in the order here presented. They were written in the sequence:

6. Revealing the Hidden Harmony: The Innermost Secret of the Universe

3. Our Evolutionary Story in a Nutshell

4. Society and the Individual

7. The Challenge of Publishing *Wholeness*

5. Returning Home to Paradise

1. Human vis-à-vis Artificial Intelligence

2. Healing the Fragmented Mind in Wholeness

However, they could be read in chronological order, or in any other order, for they are all expressions of the utmost breadth and depth of Holographic Wholeness, interconnected at a multitude of different levels.

Two effects have arisen from these concise summaries of my life's work. First, as a mystic, I have completely left Western civilization, *Homo sapiens sapiens*, the Earth, the Milky Way Galaxy, and the physical universe. It is as if I am standing outside myself with self-reflective, Divine Intelligence—rather like a near-death, out-of-body experience—able to see, feel, and sense the Totality of Existence as a Coherent Whole with no divisions or borders anywhere. Even the mystical poets fall far short of describing this incredibly exquisite experience, which is not really an experience, for there is no experiencer. In the East, something like it is called *Nirvāna* 'extinction', *Moksha* 'liberation', *Kaivalya* 'Absolute Consciousness', and *Satchidananda* 'the bliss of Absolute Consciousness'.

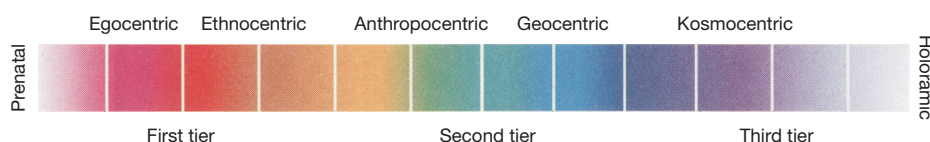
It is vitally important to note that Absolute Consciousness is Reality, Ultimate Reality. It is not a non-ordinary or altered state of consciousness. Neither is it supernatural 'beyond nature', for *nature* derives from Latin *nasci* 'to be born' and everything in the manifest universe is born from Consciousness. This is what true physicists or natural philosophers study, for *physics* derives from the Greek *phusis* 'birth, origin; nature, inborn quality' and *philosophy* derives from Greek *philosophia* 'love of wisdom', from *philos* 'loving' and *sophia* 'wisdom'. Knowing this is *prisca sapientia* 'ancient wisdom', which Isaac Newton struggled for twenty-five years to rediscover through his studies of alchemy and theology, and *philosophia perennis*, the esoteric perennial wisdom that underlies all exoteric religions.

However, the ecstatic rapture that arises from this Immanent Transcendence disappears when I attempt to live in the world as a human being. The bliss of All-One Solitude (Aloneness) turns to loneliness, for as Carl Jung said in his autobiography *Memories, Dreams, Reflections* "Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible." And, like Jung, this sense of loneliness has lasted since childhood. It seems that I have always been able to see things that those around me cannot see. Indeed, as I reflect on my life, I can see that I was only reasonably assimilated into my social environment for 15 of the 70 years since my conception: when I was 11, 16, 18, and between the ages of 22 and 34, when I was engaged in bringing up a family and developing a business career in the conventional manner.

Living in Western civilization feels rather like Nunez's experience in H. G. Wells' short story *The Country of the Blind*. Nunez, a mountaineer, fell into a deep valley in Ecuador, where the inhabitants had gone blind fourteen generations earlier, cut off from the rest of the world. But when Nunez tried to tell

them about sight, they had no idea what he meant, regarding him as an inferior being. So how I can best serve my fellow human beings during the last few remaining years of my life on Earth is far from clear to me. I have returned Home to Wholeness by constantly questioning the deeply held beliefs and assumptions that give people a precarious sense of security and identity in life, not very popular.

I began this intensely investigative approach to learning and thinking as an eight-year-old, when I could see with global innate intelligence that the contextual concepts of God and Universe didn't make any sense at all. But if I continue such a habitual penetrating way of living today when in social intercourse, not surprisingly what I have to offer is rejected. But rather than dwell on my own particular predicament, perhaps it would help to look at the human predicament as a whole, using Ken Wilber's three-tier, twelve-level model of the Spectrum of Consciousness from *Integral Spirituality*, abbreviated and adapted here.



Wilber uses this Spectrum of Consciousness to synthesize many different lines of ontogenetic development, from the lowest to the highest: sensorimotor to Nondual Supermind, omitting the vitally important prenatal phase. He also conflates the spiritual paths depicted in 'Our Evolutionary Story in a Nutshell'. Nevertheless, this spectrum provides a useful model of how we all might lovingly and peacefully relate to each other, helping our fellow citizens to reach their fullest potential as Divine, Cosmic beings.

The great majority of people in the world today live through an egocentric or ethnocentric perspective in the first tier, where the laws that govern our business affairs and educational curricula are laid down, no matter which culture is being considered. Cognitively and experientially, many in this tier are totally blind in a mystical sense, called *avidyā* 'ignorance' in the East. Democracies don't help liberate societies from these lowest levels of consciousness, for that is where the general populace lives. Neither does the intellectual accumulation of vast fragmented bodies of knowledge, for then Wisdom is so often lost.

A substantial minority live through what we can call anthropocentric and geocentric perspectives in the second tier as 'Cultural Creatives' seeking alternative lifestyles and worldviews, recognizing that traditional ways don't work any longer. Many in this second tier feel the Transcendent Immanence of the Divine within them, following a wide variety of psychospiritual practices. But they still have to obey the misguided laws laid down by first-tier authorities, especially financial ones, for money is the primary immortal symbol today. Even ecovillages and intentional communities cannot escape this situation if there is no trust. For as Mike Hussey, late of the Open University in the UK, said, "Money is institutionalized mistrust."

The third tier is the least understood, even by the second and third tiers. *Kosmocentric* means "an identification with all life and consciousness, human or otherwise, and a deeply felt responsibility for the evolutionary process as a whole ... an emergent capacity, rarely seen anywhere". But even this falls far short of Wholeness, which Wilber says can never be realized. For Wholeness is not a *level* of consciousness, but Consciousness itself, the radiant light that enables us to view the Cosmos as a coherent whole with self-reflective, Holoramic, Divine Intelligence. It is thus from the summit of the Mountain of All Knowledge that we can say, with Meister Eckhart, "The eye with which I see God is the same as that with which he sees me." We can thereby see that the Universe is designed, but that there is no designer thereof, reconciling the divisions between the Darwinists and Creationists. For as the Advaita sages often emphasize, there is no doership or, indeed, ownership; no separate beings who actually have a choice in how they live their lives.

As few yet know this, there is a continuous tension between the various levels and tiers within the minds of everyone on Earth, as people reach out for the heavens, only to be pulled back by past personal, cultural, and collective conditioning, as described in 'Returning Home to Paradise'. Perhaps only Love can get us out of this mess. For as the Sufi poet Rumi said, "Love is the sea of not-being and there intellect drowns."

1. Human vis-à-vis Artificial Intelligence

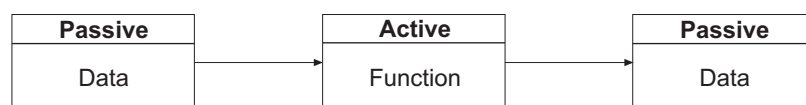
Paul Hague

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On 17th February 2011, *The Independent* newspaper in the UK carried this headline: ‘Computer puts human supremacy in jeopardy.’ It was reporting on the way that an IBM computer called ‘Watson’, named after IBM’s founder, had just beaten two champions in the Jeopardy! TV quiz show. This achievement followed on IBM’s Big Blue defeat of Gary Kasparov at chess in 1997.

But do these demonstrations of computer power mean that machines are about to develop artificial intelligence exceeding human intelligence? If so, what would be the economic consequences of computers performing most of the cognitive jobs currently being done by human beings faster and more cheaply, including the skills of computer programming and information systems design? I have spent my entire adult life investigating these questions, since I joined the computer industry in 1964 as a mathematician/programmer. All I knew at the time was that human beings are good at pattern recognition but comparatively poor at arithmetic, while with the computer it is the other way round. Why is this?

Well, we can only answer this question through self-inquiry, by discovering what it truly means to be a human being free of all religious, scientific, and economic conditioning, which causes us to behave more like machines than the Divine, Cosmic beings we truly are. To see how we can become free of our mechanistic collective, cultural, and personal conditioning, we first note that computers function entirely in the horizontal dimension of time, as this input-output diagram illustrates.



The distinction between active and passive denotes that functions that form programs in computers are data in a computer’s memory just like the ‘raw’ data of numbers and strings that they process. This was not the case with the early electromechanical computers in the 1940s, when programs were external to the computer, executed directly from paper tape or set up in switches. Programs only became internal to computers with the invention of the stored-program computer, the first such machines being built at the universities of Manchester and Cambridge in the UK in 1948 and 1949, respectively.

This situation raised the possibility that computer programs could modify themselves in midflight, so to speak, or even create new functions dynamically. One of the first computers I programmed in the 1960s—IBM’s System/360—had instructions that could modify other instructions at the machine level. But it was not until the late 1970s, when I was engaged in marketing IBM’s personal computing software products before they introduced their hardware PC, that I discovered a high-level language with a similar capability.

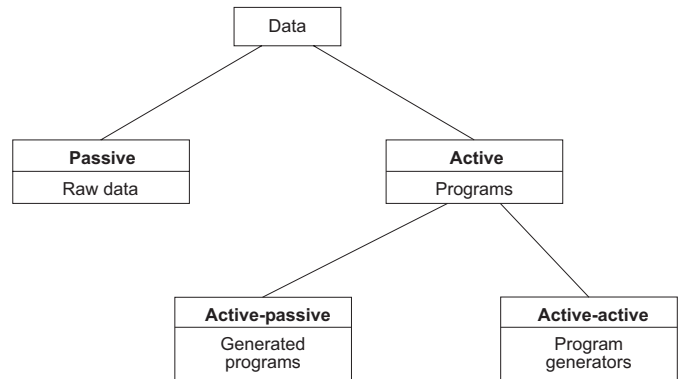
This language was A Programming Language (APL), initially developed by Kenneth Iverson at Harvard University in the late 1950s as a concise mathematical notation to assist students in analysing various topics in data processing. APL became IBM’s principal management information tool in the 1970s after Iverson joined IBM. Now, while APL is a function-based language, like many others, unusually it also has system functions— $\square CF$ and $\square FX$ —which convert functions to strings and back again. IBM’s APL Data Interface (ADI) used these system functions to create APL functions to query the company database.

But could a computer program itself without human intervention? Ada Lovelace, the daughter of Lord Byron and his wife Anne, a poet and mathematician, respectively, did not think so. In a brilliant memoir on Charles Babbage’s Analytical Engine, the first design for a general-purpose computer, she wrote in 1843:

The Analytical Engine has no pretensions to originate anything. It can do whatever we know how to order it to perform. It can follow analysis; but it has no power of anticipating any analytical relations or truths. Its province is to assist us in making available what we are already acquainted with.

Alan Turing, the founder of the mathematical theory of automata in 1936, did not agree with her. In a famous article in the philosophical journal *Mind* in 1950, which began with the words, "I propose to consider the question 'Can machines think?'," he asserted "I believe that at the end of the century the use of words and general educated opinion will have altered so much that one will be able to speak of machines thinking without expecting to be contradicted."

So how can we represent human thinking in a computer? Well, as this diagram illustrates, there are two types of active data in computers, generated programs, like Adobe Photoshop and Microsoft Word, and program generators, like C++ and APL, which are examples of compilers and interpreters, respectively. So if a computer could think for itself, an APL function would need to dynamically create a new function entirely on its own.

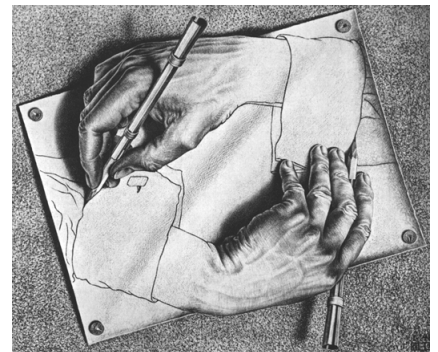


We can see that this is not possible most clearly from the analogous qualities in human beings, as this diagram illustrates. Our developed skills, like playing chess, correspond to generated programs, while our thinking and learning skills correspond to program generators, like APL. The reason why we human beings are able to create APL functions from scratch and APL functions cannot is that the creative power of Life arises directly from our

Divine Source in the vertical dimension of time, as my book on *Wholeness* describes in minute detail.

This book also answers another fundamental question about human existence. Information systems architects can develop entity models showing the relationships between the passive entity types in an enterprise, such as customers, products, and deliveries, and process models, depicting the active processes that deal with these entities, such as manufacturing, ordering, and invoicing, and their relationships to each other. But is it possible to develop a model of the modelling process itself?

Indeed, it is, with self-reflective Intelligence, the Divine quality that distinguishes human beings from the other animals and machines, like computers. To create such an all-inclusive model, we conduct a thought experiment in which we imagine that we are a computer that switches itself off and on again so that it is completely empty. Starting afresh at the very beginning, free of our mechanistic conditioning, without any external authorities or other influences, this computer then has the task of integrating all knowledge into coherent whole, including the knowledge of how to develop such a comprehensive map of the Universe, rather like a TV camera filming itself filming, illustrated by Escher's famous lithograph 'Drawing Hands'.



From this life experience, the greatest adventure on Earth, we can thus see that human beings are the leading edge of evolution, not computers, requiring us to make radical changes to the mechanistic work ethic that prevails today if we are to intelligently adapt to the most momentous turning point in evolutionary history, as the essays 'Our Evolutionary Story in a Nutshell', 'Society and the Individual', and 'Returning Home to Paradise' describe.

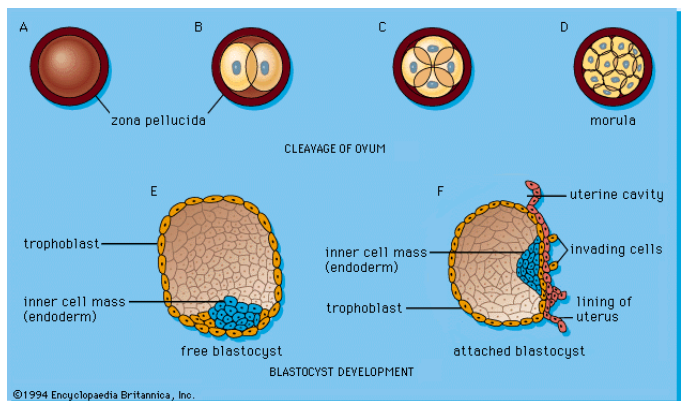
2. Healing the Fragmented Mind in Wholeness

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For the past fourteen billion years, since the most recent big bang, evolution has been more divergent than convergent. Initially, small and large forms of matter were created as atoms and stars and their planets. Then about three and half billion years ago here on Earth, the first self-reproducing forms of life emerged, leading to the amazingly beautiful diversity of the species we see around us. This divergent tendency has continued in the noosphere during the past several thousand years, as we see in religious demarcations, academic specialization, and the division of labour in the workplace.

Now, if our bodies developed in this predominantly divergent manner, they would not survive. Rather, as cells begin to specialize as the initial fertilized ovum divides into two, four, eight, and so on, they continue to form a coherent whole, illustrated here as blastocyst development. However, human societies have not evolved in this holistic manner during the patriarchal epoch since the dawn of history, when we human beings acquired the skill



of writing, as we can see from the multitude of holy wars—wars about the Whole—that even today are bedevilling our Global Village. For we individuals are like cells in the body politick, which can only function harmoniously if all its cells are working harmoniously together with a common purpose, not the least, for the health, well-being, and survival of our species.

The fact that this is not happening led Erich Fromm to ask two searching questions in 1956 as the titles of the first two chapters of *The Sane Society*: 'Are We Sane' and 'Can a Society Be Sick?' He answered these questions with a resounding "NO!" and "YES!", respectively. In *Wholeness and the Implicate Order*, David Bohm pointed out that this sickness is being caused by the fragmented, specialized mind, "which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them." In a similar fashion, Osho often said in his discourses that we are all suffering from schizophrenia 'split mind', from Greek *skhizein* 'to split' and *phren* 'mind'.

Fromm's own extensive studies of the root causes of our grievously sick society began with Karl Marx and Sigmund Freud, particularly with Marx's notion of alienation, but concluded with mystics, such as Shakyamuni Buddha and Meister Eckhart, in his greatest masterpiece *To Have or To Be?* Here, he approached the problem of healing our sick society as a physician healing a patient, calling on the Buddha's Four Noble Truths, as the four-step process of symptom, cause, cure, and remedy. Fromm suggested that we could be saved from a psychological and economic catastrophe if these conditions exist:

1. **Symptom:** We are suffering and are aware that we are.
2. **Cause:** We recognize the origin of our ill-being.
3. **Cure:** We recognize that there is a way to overcome our ill-being.
4. **Remedy:** We accept that in order to overcome our ill-being we must follow certain norms for living and change our present practice of life.

Fromm was not too hopeful about the prospects, thinking that the odds of success were barely 2%. Nevertheless, he said, "If a sick person has even the barest chance for survival, no responsible physician will say, 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less."

Fromm also recognized that such a healing process would need a radically new science of humanity, to complement and embrace the so-called natural sciences. To this end, for the last three decades, I have used my information systems modelling skills from my business career in IBM to develop an all-inclusive, self-reflective model of the psychodynamics of our entire society. As all the divergent streams of evolution have converged in a megasynthesis of everything, much as Pierre Teilhard de Chardin prophesied in *The Human Phenomenon*, my own fragmented, split mind has been gloriously healed in Wholeness. What I have learnt from this liberating and awakening process is that Western civilization is based on seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason, which have arisen from our belief that we are separate from the Divine, Nature, and each other. In brief, the seven pillars of unwisdom—a term coined by Arthur Koestler in *The Ghost in the Machine* to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences—are:

1. God is other; there is a great gulf between humanity and the Divine that can never be bridged.
2. The physical universe is the Universe and so all phenomena can be explained in terms of the quantitative laws of physics, including human behaviour.
3. Life is a property of the DNA molecule, whose mutations are the sole cause of evolution.
4. Human beings are machines and nothing but machines and so artificial intelligence is possible, a situation that would inevitably create mass unemployment if it were true.
5. Even though money is essentially a measuring stick, such as a ruler or scales, it has been reified as a commodity with value, to be bought and sold, like kilograms and metres, especially absurd as most money is no longer a physical object, but debts to the banks, recorded as data in computers.
6. Because it is believed that human beings are separate from each other, Nature, and the Divine, it is believed that they have free will and so can be punished or rewarded for actions regarded as antisocial or praiseworthy by society.
7. Aristotle's Law of Contradiction, the basic either-or axiom for deductive logic, mathematical proof, and computer programming.

Of course, the cure for delusion is to base our learning on the seven pillars of wisdom, recognizing that we are all one being living in Wholeness, the True Nature of each and every one of us. When we realize this fundamental Truth, we can see, feel, and sense that we are never separate from the Divine for an instant, illustrated in the phrase "*Tat tvam asi*," 'That thou art'. The second pillar of wisdom is then the recognition that Consciousness is all there is, the main theme of *Consciousness Speaks* by Ramesh S. Balsekar, a former President of the Bank of India and Advaita sage. This leads naturally to the third pillar: Life arises directly from our Divine Source, called *Logos, Dharma, Tao, Rita*, and many other names. The seventh pillar of wisdom is the paradoxical Principle of Unity: *Wholeness is the union of all opposites*. Following a both-and way of life and system of thought is a sure sign of natural intelligence at work: the ability to see both sides of every situation. On the other hand, either-or thinking leads to the belief that God is on the side of nations when they go to war, as the oft-repeated phrase "God bless America" well denotes.

These four pillars of wisdom could empower us to transform the fourth, fifth, and sixth pillars of unwisdom into ones of wisdom, enabling us to live in love, peace, and harmony with each other and our environment. Sadly, however, such a radical transformation of consciousness cannot come about through any act of will of either individuals or groups. Humanity is in the mess that it is in today because of the last fourteen billion years of divergent evolution. So it is only if this divergence turns into convergence in the collective, as Teilhard actually prophesied, that we have any real chance of reaching the Omega point of evolution before the human race becomes extinct in the next few generations. But as even those who call themselves evolutionary pioneers are still attached to some of the seven pillars of unwisdom, the chance of this collective convergence happening is very slim indeed. The best that we can hope for is that people can learn to return Home to Oneness rather than Wholeness, which is essentially a psychological dying process.

3. Our Evolutionary Story in a Nutshell

Paul Hague

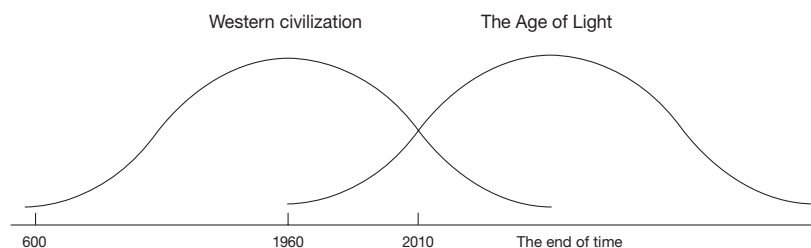
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There is a widespread understanding that humanity is currently in a transition from the old to something quite new in some sense, radical changes in lifestyle and worldview that are intended to resolve an unprecedented critical situation. For as Einstein said, “You cannot solve a problem with the mindset that created it.” But because our collective, cultural, and personal conditioning lies so deep in the fragmented psyche, there is very little understanding of the overall evolutionary context for these momentous happenings. As a consequence, we are not focusing attention on the central psychospiritual issues of our times, being distracted by secondary economic and ecological problems, whose cause is psychospiritual and can thus only be solved in this manner.

To understand what is happening to us all, we can best turn to Pierre Teilhard de Chardin’s four-stage evolutionary model, published posthumously in 1955 as *Le Phénomène Humain*. These four stages are physical, biological, noological or mental, and spiritual, which Teilhard called Pre-life, Life, Thought, and Superlife, each phase and transition between the phases being much shorter than the previous ones because evolutionary change is accelerating exponentially, illustrated in this table:

Evolutionary phases, years ago					Transition phases, years ago		
Teilhard	Type	Start	End	Duration	Start	End	Duration
Pre-life	Physical	14,000,000,000	4,500,000,000	9,500,000,000	4,500,000,000	3,500,000,000	1,000,000,000
Life	Biological	3,500,000,000	25,000	3,500,000,000			
Thought	Noological	5,000	50	5,000	25,000	5,000	20,000
Superlife	Spiritual	+50	+300	250	50	+50	100

As this table indicates, we are currently in the middle of a 100-year transition period between what we can call the mental-egoic age (the self-centred me-epoch, focused on conflict and competition) and the age of universal spirituality (the socially centred us-epoch, focused on peace and cooperation). We can say that this radical transformation of consciousness began with the counter-cultural movements of the 1960s, symbolized by ‘flower power’. But Love alone is not enough to carry us into the Age of Light, for Western civilization, which still dominates the world through the global economy, is further removed from Reality than any other civilization in human history. To grasp to the full the opportunity that will arise from the deaths of capitalism and communism, self-reflective Intelligence is also required, for as Teilhard said in *The Human Phenomenon* “what constitutes the truly ‘intelligent’ being is the fact of being ‘reflective.’” So Western civilization must die so that humanity can reach its fullest potential as a species, illustrated in this diagram, adapted from Fritjof Capra’s *The Turning Point: Science, Society and the Rising Culture*:



The end of the 27 octillion years of the Mayan calendar in 2012 is another indication that humanity is currently passing through the most momentous turning point in fourteen billion years of evolution since the most recent big bang. However, as we can see, the Age of Light is not destined to last forever, even after the global economy self-destructs. For when the growth of structures reach the peak of their development,

while they might stay in a state of dynamic equilibrium for a time, they eventually decay and die. In the case of evolution as a whole, evolution does not continue indefinitely; it eventually reaches its glorious culmination, when all the divergent streams of evolution converge in a megasynthesis of everything called the Omega point.

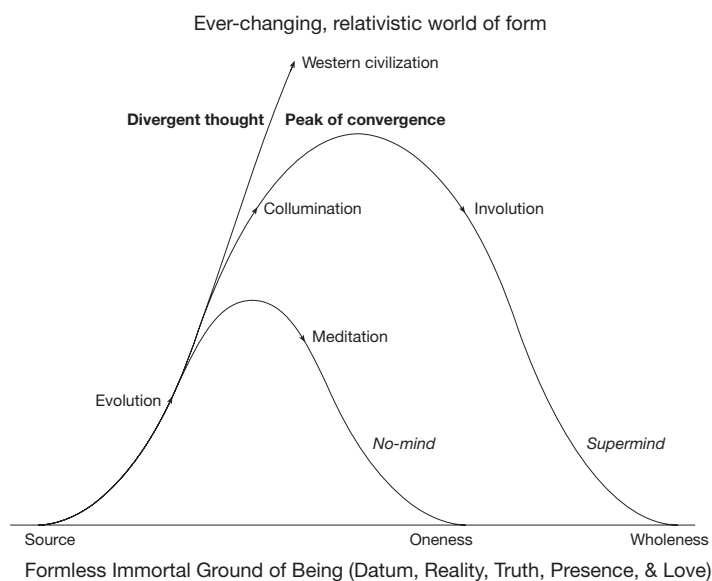
As Shakyamuni Buddha said on his deathbed, “Behold, O monks, this is my last advice to you. All component things in the world are changeable. They do not last. Work hard to gain your own salvation.” With the global economy about to collapse like a house of cards, spiritual practice must therefore be our top priority. For we are all conceived and born to die, as individuals, civilizations, and species. So the Age of Light is unlikely to last more than a few generations, no further forward in time than the start of the Industrial Revolution is backwards in time. A generation of children is about to be born, if they have not been born already, who are not destined to have grandchildren or even children of their own.

Spiritual awakening does not mean some vague sense of immanent, transcendent Spiritual Reality. The Buddha specifically showed that if we are to be free of any suffering (*dukkha*) that might arise from the universal principle of impermanence (*anitya*), we need to be free of the sense of a separate self (*anatman*). This is a way of being that is largely unknown to Western civilization, accelerating away from our Immortal Ground of Being, as this diagram illustrates.

The traditional way to realize our Immortal Nature is depicted in the small bell curve, as seekers turn inwards, returning to our Divine Source in Oneness, whence the outward movement of evolution begins, with ‘No-mind’. However, in today’s Information Society, such an ontogeny does not help us intelligently manage our highly complex business affairs with full consciousness of the evolutionary energies that cause us to behave as we do. To do this, we need to take science and business into the mystical, as the large bell curve illustrates, returning Home to Wholeness with Supermind, unifying Wholeness and Oneness, as outlined in the essay ‘Revealing the Hidden Harmony’.

Whether we are following either of these paths on our journeys through life, or some mixture of the two as we struggle to make sense of what is happening to humanity at the present time, these bell curves denote the essence of the spiritual transition from the me- to the us-epoch. In general, politicians and economists believing that technological development can drive economic growth indefinitely do not acknowledge this. Neither do ecologists, pursuing transitional policies of sustainability and permaculture, which are clearly only relevant for a few generations, at most.

In practical terms, the key issue is whether the Internet could stay up and running as the financial infrastructure of the global economy self-destructs. As the Internet is based on the unifying structure that underlies the Universe, it could provide the continuity we need at these momentous times. Under these circumstances, the life-shock that will spread rapidly through society with the death of Western civilization could stimulate a gigantic awakening of Love, Intelligence, and Consciousness. For we all have immense unfulfilled potential within us. However, as money is the predominant divisive immortality symbol in society, providing many with a precarious sense of security and identity, it is unlikely that the masses could become liberated from the traditional materialistic and mechanistic work ethic. As some visionaries have foreseen, the more likely scenario is that in the next decade or two the Global Village will disintegrate into self-sufficient communities, each endeavouring to teach their children to live peacefully and harmoniously in the Eternal Now.



4. Society and the Individual

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W e human beings are the least instinctive, most adaptable of all the species. Apart from a few reflex actions we witness in newborn babies, most of our behaviour is determined by our learning. Using the metaphor of the computer, which can be regarded as an extension of our minds, our behaviour is predominantly programmed within us, not hard wired.

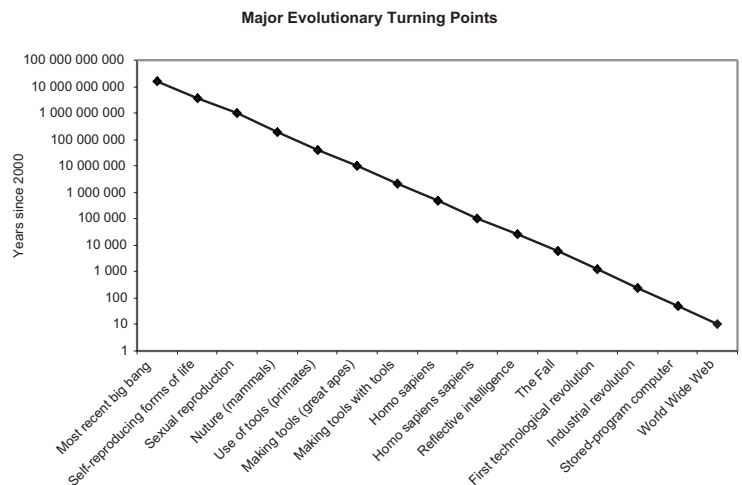
Yet by the time we are just three years of age, we have been so thoroughly brainwashed by the families and cultures we were born into that we have lost much of our adaptability. For as Rupert Sheldrake said in *The Presence of the Past*, once a behaviour pattern becomes established, it tends to repeat itself habitually. This is not only true for a particular member of a species. Through morphic resonance, skills learned by one individual can spread through an entire population, across vast distances through the Cosmic Psyche. And what is true of the biosphere is even more relevant to the noosphere. So as the social pressure on children to conform is so intense, by the time they complete their education at school or university, it is as if they are living in locked cells in high-security prisons entrapped in what William Blake aptly called 'mind-forged manacles'.

Nevertheless, despite this mechanistic conditioning, human beings have shown remarkable adaptability to their changing environment during the past few millennia, as Arnold Toynbee describes in his monumental *A Study of History*. This twelve-volume work describes the general patterns of the birth and death of twenty-odd civilizations during the patriarchal epoch, each adapting to their changing environment, often with a new, but restricted spiritual awareness.

So where are we today? Well, many are aware that traditional worldviews and lifestyles are no longer appropriate for our rapidly changing times, often inspired by the forthcoming end of the Mayan calendar in 2012. In *The Mayan Calendar*, Carl Johan Calleman showed how some of the major evolutionary turning points of the past fourteen billion years could be mapped to the major cycles in the Mayan calendar, which is uniquely exponential. Then, in 2000, Nick Hoggard, a former student at Holma College of Holistic Studies in Sweden, refined this model in rigorous scientific terms, as this diagram illustrates, a more mathematical model than the table in 'Our Evolutionary Story in a Nutshell', based on Pierre Teilhard de Chardin's four-phase evolutionary model.

Using the metaphor of a dripping tap, these turning points represent the way that the distances between successive drips reduce as the tap is turned slowly on until eventually water flows unabatedly. A simple calculation shows that the evolutionary tap is now turned full on, just now passing through its accumulation point in systems-theory terms, the most momentous turning point in some fourteen billion years of evolution. So humanity is being presented with an unprecedented situation, whose solution cannot be drawn from anything that we have learnt in the past.

Yet, because of the way that we have all been conditioned by the cultures we were born into, as a species, we are not adapting to our rapidly changing environment. Yes, a minority are seeking to escape from their high-security prisons. But they are still constrained by what is acceptable to society as a whole, living in what we could call open prisons, able to come and go, to some extent. Essentially, this is because people's mental models still contain some rigid structures that inhibit change.



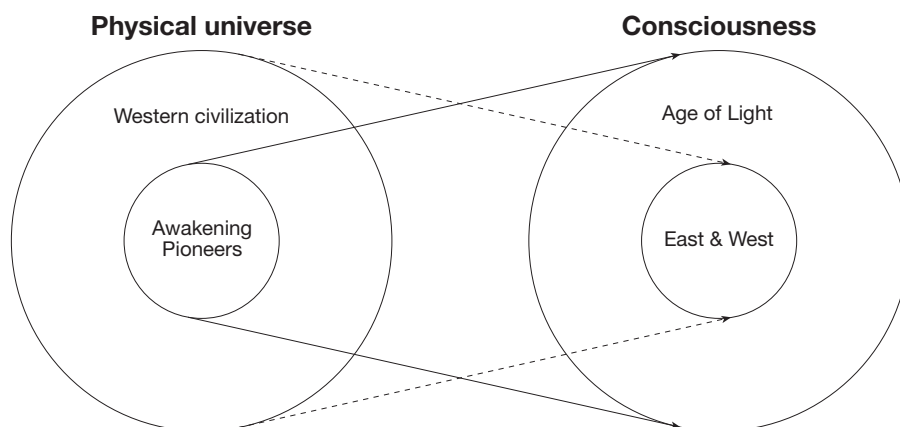
So if we human beings are to adapt to our rapidly changing environment, we need to build structures that are completely open, with no impediments whatsoever. But where can we find such liberating structures? Well, it is very simple: in the Internet, which is based on information systems modelling methods that are universally applicable; in all industries, disciplines, and cultures. So if we could cocreate institutions that are based on the unifying structure that underlies the Universe, the institutions that govern our lives would no longer try to prevent us from reaching our fullest potential as Divine, Cosmic beings. On the contrary, they would be empowering.

For as Giambattista Vico showed in *The New Science*, perhaps the first attempt to develop a comprehensive science of society, published in 1725, two years before Newton's death, "not only does man create societies and institutions in his own mind's image, but these in the end create him." That is, as Terence Hawkes points out in *Structuralism and Semiotics*, "man constructs the myth, the social institutions, virtually the whole world as he perceives it, and in so doing he constructs himself." In the terms of Vico himself, we need to invoke our inherent 'poetic wisdom' (*sapienza poetica*) if our children and grandchildren are to have any chance of growing old enough to have children of their own.

So in today's fearfully hopeful environment, how could we set up just one institution that is designed to help humanity adapt to the unprecedentedly changing times we all live in? Well, one such living organism has been evolving quietly on the Internet for some fifteen years. It is called the Paragonian Foundation, whose motto is 'Awakening to Total Revolution', inspired by Vimala Thakar, who said in *Spirituality and Social Action*: "Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness? The call of the hour is to move beyond the fragmentary, to awaken to total revolution." In other words, our health, well-being, and survival as a species is dependent on us all seeing that we individuals *are* society.

The motive power behind the Paragonian Foundation is the Principle of Unity, the fundamental design principle of the Universe, outlined in 'Revealing the Hidden Harmony'. This self-verifying, paradoxical truth lies at the core of Integral Relational Logic (IRL), an egalitarian, commonsensical science of thought and consciousness that has evolved from the business modelling methods that underlie the Internet. In turn, IRL provides the coordinating framework for the Unified Relationships Theory, which includes a comprehensive model of the psychodynamics of society as a whole, explaining why scientists and technologists are driving the pace of technological development at unprecedented rates of change.

Now, one reason why such a vital research project is not on the agenda of any institution in the world today is that in order to intelligently manage our business affairs with full consciousness of what we are doing, we need to put Western civilization back on its feet by recognizing that Consciousness is the Cosmic Context for all our lives, not the physical universe, illustrated here:



But whether we shall ever be able to live in love and peace by ending the long-running war between science and mysticism is a moot point. For one of George Bernard Shaw's maxims for revolutionists was "The reasonable man adapts himself to the world. The unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man."

5. Returning Home to Paradise

Paul Hague

February 2011

We human beings were conceived in Paradise, both as individuals and as a species. Phylogenetically, the myths in many cultures of a Golden Age during the early years of the emergence of humanity on Earth attest to the existence of “a place of peace and prosperity, governed by wise and compassionate rulers”, as Chögyam Trungpa described Shambhala in a book of that name. Ontogenetically, Stanislav Grof refers to our development in our mothers’ wombs as a time of ‘oceanic ecstasy’ in *The Holotropic Mind*.

Then we were ejected from Paradise, and all hell broke out on Earth. For instance, Adam and Eve, who were not ashamed of their nakedness in the Garden of Eden, were condemned when they ate an apple from the Tree of Knowledge of Good and Evil, an allegory for the birth of the analytical, egoic mind. Provided we do not suffer a prenatal disturbance in what Grof calls a ‘bad womb’, our births generally mark our ejection from Paradise as individuals. He describes four perinatal matrices—influences that shape human consciousness from prenatal life through birth.

These early experiences clearly have formed our collective and personal subconscious, which most are unaware of unless they have engaged in many years of self-inquiry. These subconscious, divisive energies have then obviously played a major role in our cultural development in religion, science, medicine, mathematics, philosophy, economics, politics, and every other branch of human learning. So as we have accumulated more and more knowledge, our minds have become deeply fragmented and split—the central problem facing humanity today—leading us to lose touch with our innate Wisdom.

So is it possible for us to return Home to Paradise before the deaths of our bodies and our species? Or will the Earth only return to Paradise after humanity has disappeared from the face of the Earth, as Jan Brueghel the Younger’s painting of *Paradise* seems to indicate.

Well, Grof’s neologism *holotropic* offers a valuable clue here. For him, *holotropic* means ‘turning towards the Whole’, like *heliotropic* ‘turning towards the Sun’, from Greek *holos* ‘whole’—as we see in holism, evolution’s convergent tendency to form wholes—and *tropē* ‘turning, change’. However, the Greek verb *trepo* had two meanings, as in English: ‘to change direction’ (as in ‘turn into a side-road’) and ‘to change form’ (as in ‘turn into a frog’). So *holotropic* can also mean ‘transformation of the Whole’, when frogs can turn into princes and princesses!



It is with this meaning of *holotropic* that we can heal our fragmented minds in Wholeness and thereby return Home to Paradise. However, this is not a task to be undertaken lightly. For first, we need to completely purge the mind of the past by demolishing the Tower of Babel that depicts the deluded world of learning today, painted by Jan Brueghel the Younger’s grandfather Pieter Bruegel the Elder. For it is only by starting afresh at the very beginning with a *tabula rasa*, at the Alpha point of evolution, that we can reach evolution’s glorious culmination at its Omega point.

But then there is another snag concerning the relationship of the individual, seeking to return Home to Paradise in this liberating manner, and the rest of society. Normally, in the evolution of the species or civilizations, ontogeny recapitulates phylogeny, as children mimic their parents in their social environment. However, when new species or civilizations emerge, individuals begin to develop in a manner quite different from their forebears. Then when a critical mass of such pioneering individuals becomes established, phylogeny recapitulates ontogeny, and a new species or civilization is born.

In *The Ghost in the Machine*, Arthur Koestler described two words that denote these two evolutionary paths: *gerontomorphosis*, the ‘shaping or forming of the old’, and *pædomorphosis*, ‘the shaping or forming of the young’. During gerontomorphosis, evolution progresses from immediately preceding forms and structures. However, as Koestler put it, “gerontomorphosis cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze.” During pædomorphosis, on the other hand, evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Pædomorphosis is thus a rejuvenating, reascent process; it leads to new vitality, new energies, and new possibilities.

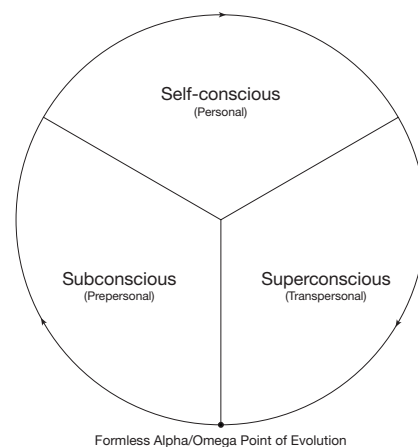
However, there is yet another snag here. In *The Holotropic Mind*, Grof likened intrauterine oceanic ecstasy to what Abraham Maslow called a ‘peak experience’, a blissful feeling of Wholeness, effortlessly utilizing our capacities to the fullest. It might seem obvious that this is something that we all desire more than anything else. However, as Maslow showed in *The Farther Reaches of Human Nature*, this is far from the case. We both hesitate from reaching out to our fullest potential as awakened human beings and also try to prevent others from doing so, in what he called the ‘Jonah Syndrome’.

It was not only the writers of the Old Testament who were aware of the Jonah Syndrome. Arjuna had a similar experience, recorded in the *Bhagavad Gita*. When Krishna showed him the Ultimate Cosmic Vision—“all the manifold forms of the universe united as one”—Arjuna said, “I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe.”

Ken Wilber’s three-stage model of evolution illustrates the challenge here. The subconscious, prepersonal stage roughly corresponds to what is known as the Great Mother Goddess epoch, while the self-conscious, personal stage is the conflict-ridden patriarchal epoch of the past 5,000 years, since the Fall in the Garden of Eden. There is a prospective superconscious, transpersonal third stage. But as Wilber says, it is most important not to fall for what he calls the pre-trans fallacy just because the first and third stages are different from the second.

Although there is not an exact match here, we can say that moving from the personal to the pre- or transpersonal is like following spiritual paths leading to No-mind or Supermind, respectively. The former is the traditional mystical path, encapsulated by Ramana Maharshi, when he said, “The thought ‘Who am I?’ will destroy all other thoughts, and, like the stick used for stirring the burning pyre, it will in the end get destroyed.” However, while killing the mind in this manner might well lead practitioners Home to Paradise in Oneness, it is only when we are fully cured of schizophrenia, literally ‘split mind’, in Wholeness that we can intelligently adapt to the most momentous turning point in the fourteen billion years of evolutionary history, currently taking place.

But as such an integral, holistic perspective can only be seen from the summit of the Mountain of All Knowledge, when both the clouds of unknowing and forgetting are dispersed, it doesn’t look as if many will reach the summit before the global economy self-destructs in the next year or two. Then the primary focus of attention will be on meeting basic survival needs in self-sufficient, ecological communities. Evolution will then have gone into reverse, as Doris Lessing’s novel *Mara and Dann* well depicts. This is very sad. But we cannot argue with the basic law of the Universe: the Principle of Unity, expressed as $W = A \cup \sim A$.



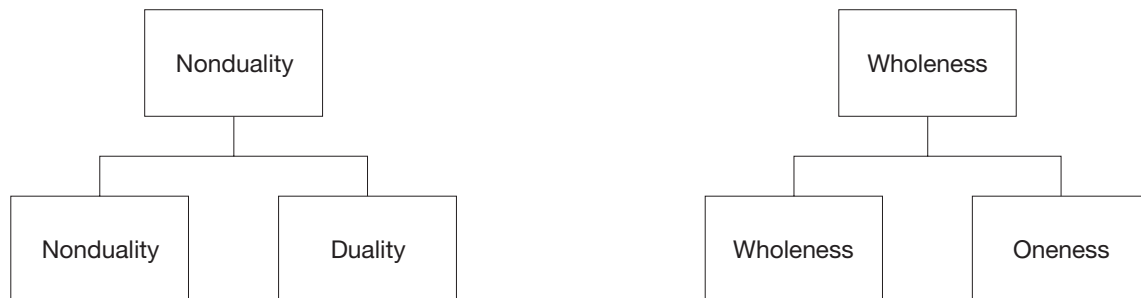
6. Revealing the Hidden Harmony

The Innermost Secret of the Universe

Paul Hague

February 2011

The innermost secret of the Universe is the Principle of Unity, a universal, self-verifying truth that can be elegantly expressed in seven words—*Wholeness is the union of all opposites*—or six mathematical symbols: $W = A \cup \sim A$. This both-and, paradoxical principle, which Heraclitus, the Greek mystical philosopher of change called the ‘Hidden Harmony’—rejected by Aristotle—is the fundamental design principle of the Universe, the spark that brings into existence both the Formless, Nondual Absolute and the entire relativistic world of form, depicted in these diagrams:



What this first diagram shows is that Nondual Consciousness is the overall Cosmic Context for all our lives, unifying the concepts of God and Universe, out of which the dualistic and relativistic world of form arises, including the physical universe of space, time, and matter. In other words, the brain emerges from Consciousness, not the other way round. The second diagram illustrates the relationship between spiritual seekers returning Home to Paradise by healing the fragmented, split mind with a translucent Supermind—expressible in the language of mathematics and computer science—and those coming into union with the Divine with No-mind—traditionally expressed in music and (as perennial or ancient wisdom) in mystical poetry, such as that of Rumi and Kabir.

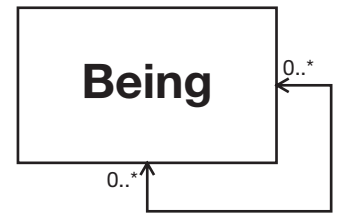
We can thus see that while all opposites are inseparable sides of the same coin, coins are sometimes biased, favouring one side over the other in primary-secondary relationships. Other examples of inseparable primary-secondary relationships are feminine-masculine (not to be confused with male and female, the sexes of our bodies) and David Bohm’s theories of the implicate and explicate orders, with which he reconciled the incompatibilities between quantum and relativity theories.

The Principle of Unity is thus the Holy Grail and Philosophers’ Stone of human learning, symbolically represented in the myths and folktales of all ages as buried treasure or beautiful princesses, for instance. And as these stories portray, in order to realize our fullest potential as Divine, Cosmic human beings, we often need to do battle with inner demons—experiencing the dark night of the soul—in order to obtain the key that will open the treasure chest.

This magical key is Aristotle’s ontological concept of **Being**, a generalization of **Object**, the superclass of object-oriented modelling methods that information systems architects use to build the Internet. So **Being** is the all-inclusive superclass of all other classes of concept—an abstract concept of the utmost generality—denoting all cosmologies, cultures, disciplines, theories, theorems, philosophies, religions, beliefs, ideologies, and opinions that have ever existed or could do so in the entire history of human learning, the key to integrating all knowledge into a coherent whole. **Being** thus acts rather like the variable x in mathematics, denoting any complex number whatsoever.

Superclass **Being** reveals that all beings in the Universe are related to all other beings in zero to many ways. Some of these relationships can be categorized and some of them defy classification and must remain

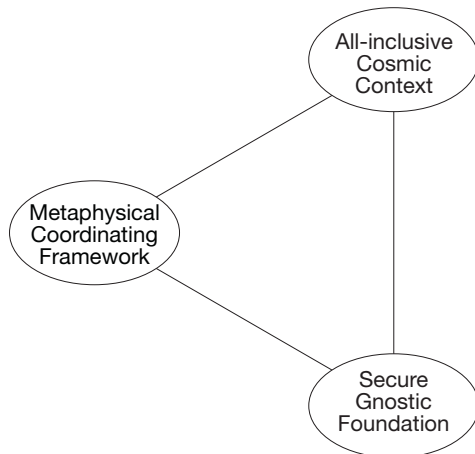
a mystery, all grounded in and embraced by the Supreme Being, which we can call Cosmic Consciousness, whose Divine Essence is Nondual Love. This diagram illustrates the overall design of the Universe, using the notation of IBM's Unified Modeling Language in business.



As human beings we can thus see, feel, and sense that the True Nature of all of us is Wholeness—Immortal, Ineffable Wholeness. In a holographic Universe, none of us is separate from the Divine, Cosmos, Nature, or each other for a single instant in our lives. However, saying this breaks the most fundamental taboo that has guided human affairs for thousands of years. For when we reach the summit of the mountain of all knowledge, we become as gods, able to see the Totality of Existence with unimpeded, self-reflective Intelligence, the innate Divine quality that distinguishes human beings from the other animals and machines, like computers, but which is tragically suppressed at the earliest opportunity by most cultures and families in the world.

The principal reason why we live in cultures that try to limit our vision and potential is that mental evolution has been more divergent than convergent during the past several thousand years, as we can see from religious demarcations, academic specialization, and the division of labour in the workplace. So most people suffer from schizophrenia, literally ‘split mind’, leading Western civilization, in particular, to be built on seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason. So few are yet able to return Home to Wholeness, being identified by delusionary worldviews, which give people a precarious sense of security in life.

As we now live in what is called the Information Age or Knowledge Society, the convergent powers of evolution could heal our fragmented minds in Nondual Wholeness. For self-reflective Intelligence enables us to look at the Universe, including ourselves, as a fully integrated information system, whose basic building blocks are form, structure, relationships, and meaning, rather than the space, time, matter, and energy of the physicists, and the earth, fire, air, and water of the ancients.



This diagram depicts the unifying umbrella structure we need to build a transcultural, transdisciplinary body of knowledge on the seven pillars of wisdom. The vertical line represents the timeless, formless, transcendent and immanent aspects of the Divine Cosmos, a seamless continuum with no borders or divisions anywhere. It is in this vertical dimension of time that we find our full power as human beings, as Life and the Logos awaken us from our mechanistic behaviour patterns.

The metaphysical, coordinating framework is Integral Relational Logic (IRL), an egalitarian, commonsensical science of thought and consciousness that describes how we all form concepts and organize our ideas. IRL has evolved from the relational model of data introduced by Ted Codd in 1970 when working for IBM, enabling us to transfer logic—as a science of mind and reason—from mathematics to psychology, where it properly belongs. Because of its generality, IRL provides the semantic framework for the Unified Relationships Theory (URT), a fully integrated, coherent body of knowledge that unifies the physical and psychospiritual forces in the Universe, which physicists call the grand unified theory of everything. For as nothing exists in the Universe except meaningful, structure-forming relationships, we can see that relationships or fields—as connectors between nodes in mathematical mapmaking graphs—are causal and hence energetic.

However, we should note that we cannot get to where we all going as a species by starting where we are today. The only viable option for humanity is to be born again, to pass through an apocalyptic death and rebirth process, enabling us to start afresh at the very beginning. By starting at the Alpha point of the Universe in this liberating way, evolution could carry us to its glorious culmination, its Omega point, the prospects for which we explore in ‘Our Evolutionary Story in a Nutshell’.

7. The Challenge of Publishing *Wholeness*

Paul Hague

February 2011

W*holeness: The Union of All Opposites*, the book that I have been researching and writing since the spring of 1980, is the solution to the problem that Albert Einstein spent the last thirty years of his life trying to solve. Namely, *Wholeness*, alternatively titled *Semantic Principles of Natural Philosophy*, expresses a fully integrated body of knowledge capable of describing all the forces in the Universe—both psychospiritual and physical—within a single, all-encompassing, coherent framework.

I must admit to feeling not a little scared at the magnitude of the task that Life has given me to complete. For publication of this book would change the lives of every child, woman, and man on Earth. Specifically, *Wholeness* describes in the most thorough scientific terms how all the Holy wars—wars about the Whole—that have bedevilled human affairs for many thousands of years could come to end. Furthermore, by unifying Eastern mysticism and Western reason, *Wholeness* shows how we could end not only the long-running war between science and religion, but also all the other conflicts between groups and individuals, not the least those between the sexes and banks and other financial institutions, such as joint-stock companies, more focused on making money than on fulfilling our basic needs for food, clothing, warmth, and shelter, with calamitous psychological and ecological consequences.

So publishing *Wholeness* would be a most unusual event in the history of ideas, one that can only really be understood in relationship to the publication of other epoch-making treatises. For instance, Nicolaus Copernicus completed his book *On the Revolutions of the Heavenly Spheres* around 1530, when he was 57. However, it was not until he was on his deathbed 13 years later that the ‘young firebrand’, Joachim Rheticus, persuaded him to publish. In a similar fashion, while Johannes Kepler published the *New Astronomy* in 1609, when he was 38, it was not until ten years later that he completed his greatest masterpiece *The Harmony of the World*. And Isaac Newton only published *Mathematical Principles of Natural Philosophy* in 1687 when he was 44 after Edmund Halley agreed to act as midwife, financing publication himself. For as a student at Cambridge University commented on seeing Newton pass him in the street, “There goes the man that writt a book that neither he nor any body else understands.”

More recently, Charles Darwin was only motivated to publish *On the Origin of Species by Natural Selection* in 1859 aged 50 upon receiving a letter from Alfred Russel Wallace describing a very similar theory of evolution. Darwin had hesitated for some 20 years because he knew that publishing would offend both his wife and some of his closest friends. It was left to Thomas Huxley, Darwin’s ‘bulldog’, to present this flawed, Life-denying theory in public. Einstein, himself, was able to publish his special theory of relativity in 1905, when he was just 26, because the change that he made to Newton’s worldview was minimal. However, it took another 11 years to complete the general theory of relativity, which Arthur Eddington confirmed experimentally in 1919. But even then, this was not easy to understand. A journalist interviewing Eddington is reputed to have said, “I hear that you are one of only three people who understand the theory of relativity,” to which Eddington replied, “Oh! Who is the third one?”

Then when David Bohm, a colleague and friend of Einstein, was 63 in 1980, he published *Wholeness and the Implicate Order*, the product of a lifetime seeking to heal his fragmented mind, thereby reconciling the incompatibilities between quantum and relativity theories. When I first met him in November that year, when I was 38, I asked him how many people understood his book. He sadly just shrugged his shoulders without further reply. Similarly, he asked me how many of my former colleagues in IBM understood the synthesis of mental and physical energies that was just then emerging in consciousness. I replied, “None.”

It is perhaps not surprising that Bohm suffered deep depression in old age, despite having been a friend and colleague of J. Krishnamurti for 20 years. As F. David Peat frankly tells us in *Infinite Potential: The Life and Times of David Bohm*, Bohm received electro-convulsive therapy to try to shake him out of his melancholy. Such episodes are not unusual in the history of ideas. Another vivid example was Ignaz Semmelweiss, a Hungarian doctor working in Vienna in the mid-1800s. He discovered that if doctors, nurses, and students washed their hands in chlorinated lime water before entering the maternity ward, then the number of women dying from puerperal fever dropped considerably. Indeed, within two years, the number of deaths in Semmelweiss' ward dropped from 12% to 1%. Semmelweiss' reward for this discovery was to be hounded out of Vienna by doctors who resented the suggestion that they carried death on their hands. Semmelweiss returned to Budapest, but was treated in a similar manner after denouncing his opponents as murderers. Semmelweiss eventually went raving mad and died in a mental hospital.

Conversely, as Anthony Storr shows in his study of the pathology of genius in *The Dynamics of Creation*, great creativity often arises to overcome some early mental disorder or trauma. As well as Newton and Einstein, Storr cites people as diverse as Ian Fleming and Robert Schumann as examples. I don't need to dwell on the pre-natal trauma and mid-life apocalyptic death and rebirth process that have led me to where I am today. I understand them well enough, even if almost no one else does. In 2008, when I went to the Altai Mountains in Russia with Nukunu, he called me 'Swami', meaning 'someone who knows himself'. Although I am invisible to most of those around me, a few have made similar comments.

But this has not yet moved anyone to give me the practical support I need to help our children and grandchildren to understand the momentous times we live in. The basic problem here is that the framework for the Unified Relationships Theory (URT) has evolved from my career as an information systems architect with IBM. Specifically, the central concept in Integral Relational Logic (IRL) is the superclass **Being**, a generalization of the superclass **Object** in object-oriented modelling methods, which underlie not only the Internet, but also the entire Universe, viewed as Consciousness. As a consequence, my own individual consciousness has deepened and broadened to such an extent that it is now coterminous with Consciousness itself, an all-inclusive worldview that embraces all the cosmologies, theories, opinions, and beliefs of every individual who has ever lived or will do so in the world.

But saying this is utterly unacceptable to fragmented minds, egoically seeking to hold on to unique perspectives, afraid to explore what we all share in common, which is essential if we are ever to live in love, peace, and harmony with each other and our environment. In particular, because **Being** is all-inclusive, people sometimes think that Paul is trying to present himself as some sort of messianic, saviour figure like Maitreya, Kalki, or Mahdi, prophesied by all the religions to appear at the end of time. Of course, this is utter nonsense, for Paul's True Nature, like everyone else's, is Wholeness—Ineffable, Immortal, Nondual Wholeness—which Ken Wilber says in *A Theory of Everything* can never be realized by human beings.

So it is quite possible that *Wholeness* is never meant to be published, that *Homo sapiens sapiens* 'wise, wise human' will become extinct in the next few generations in ignorance of the fundamental design principle of Universe, the both-and Principle of Unity: *Wholeness is the union of all opposites*. On the other hand, every time I feel some resistance within me, introjecting the hostility I have long felt in my social environment, Life helps me to get in touch again with Love, the Divine Essence we all share, and self-reflective Intelligence, the quality that distinguishes human beings from the other animals and machines, like computers.

It is this irrepressible energy that has led me to write this short essay on 14th February, celebrating love and affection between intimate companions. But as even some of my closest friends and associates are vehemently opposed to the publication of *Wholeness*, whether any of them could ever change their attitude looks most unlikely. However, as Ramesh S. Balsekar said, "Who cares?!" in a book with this title. "Life is happening," as Vijai Shankar often said in his satsangs, our daily lives being nothing but a dream.